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RAWLEY, J. H. *The Early History of the Liturgy*. [The Cambridge Handbooks of Liturgical Study, edited by H. B. Swete and J. H. Rawley.] Cambridge: University Press, 1913. xx+251 pages. 6s.

Dr. Rawley's *Early History of the Liturgy* seeks to present the essentials in the liturgical development during the first four centuries, without pretense at completeness, and without pronouncing judgment upon inadequate evidence. The term liturgy the author restricts to the order of service employed in the celebration of the Eucharist.

The Table of Contents indicates the method pursued. After an examination of the evidence of the New Testament and of the second century there follow six chapters analyzing the stages in the development of the liturgy in the major divisions of the empire, from Alexandria and Egypt to Italy and Rome. These longitudinal sections of the various local liturgies presuppose in the reader a strong interest in details which are easily confused and soon forgotten. The order of investigation which the author follows does not lend to a book written professedly for beginners either clearness or charm. The mental picture which makes the details significant might have been supplied by putting at the front of the volume a cross-section, such as is furnished by the chapter entitled "The Development of the Liturgy in East and West" (pp. 195-223). The work closes with a discussion of early conceptions of the Eucharist as illustrated by the history of the liturgy, which shows clearly facts such as the rise of a doctrine of *ἐκκλήσις* in connection with the tendency to consider the Holy Spirit and not the Logos the efficient cause in the consecration of the elements.

The book is carefully compiled from the sources, with painstaking use of recent French and German literature, both Roman Catholic and Protestant. It is a handy summary of researches on a topic to which the majority of American theologians have given but slight heed. Its chief defect, apart from dulness, is the omission of comparisons with the contemporary religions, especially with the mystery-cults.

W. W. R.

DOCTRINAL

REVIÈRE, JEAN. *Le Dogme de la rédemption*. Paris: Lecoffre, 1914. xvi+570 pages. Fr. 6.

A semipopular presentation of the dogma of redemption following the author's more scholastic treatment of this dogma eight years ago. The first part outlines the development and fixes the marks of the Catholic dogma. The second part sets in clear light the common element of this dogma as it appears from Anselm and St. Thomas to Suarez and Bellarmine, with a view of making this essential reality more intelligible and more acceptable. A third, negative and critical, is occupied with non-Catholic explanations of this mystery with the aim of bringing into sharper relief the direction and value of the Catholic faith. The spirit of this and of Dr. Schumacher's work noticed above is admirable, the learning adequate, and both are readable.

C. A. B.

ALTHAUS, PAUL. *Die Prinzipien der deutschen reformierten Dogmatik im Zeitalter der aristotelischen Scholastik*. Leipzig: Deichert, 1914. viii+274 pages. M. 7.50.

The questions here dealt with are, first, the general relation of philosophy to theology; that is to say, the bearing of this on dogmatic method and the influence of

the neo-Aristotelian metaphysics on the doctrine of God; secondly, reason and revelation—natural theology—where law and gospel, the two covenants, and Calvin's doctrine of predestination are discussed; thirdly, the doctrine of religious certitude as related to the Calvinistic view of salvation and the Scriptures and to pre-scholastic theology, the influence of Aristotelianism on this doctrine, and the development which culminated in seeking a rational basis for this certitude. The treatise supposes an acquaintance with Troeltsch's *Vernunft und Offenbarung bei Joh. Gerhard und Melancthon*, Weber's *Philosophische Scholastik des deutschen Protestantismus im Zeitalter der Orthodoxie*, and *Einfluss der protestantischen Schulphilosophie auf die orthodox-lutherische Dogmatik*, and Keim's *Das Gewissheitsproblem in der systematischen Theologie bis zu Schleiermacher*. The author claims no more than to test, complete, and in part limit the presentation of the foregoing writers, yet only so far as concerns the Reformed field. Keckermann and Alsted are selected as representative theologians to and from whom the inquiry proceeds. The book is a valuable contribution to our too-scanty knowledge of a stage of thought which, however lamentable, was, as our author declares, inevitable.

C. A. B.

MAINS, GEORGE P. *Christianity and the New Age*. New York: Methodist Book Concern, 1914. xii+364 pages. \$1.50.

Another of the rapidly multiplying attempts to put on exhibit the material for a reformulation of theology. The author is a Methodist clergyman and has been long connected with the publishing house of his denomination. His earlier volume, entitled *Modern Thought and Traditional Faith*, has helped many ministers and laymen in this time of transition. The present work will have a similar function. The book shows no evidence of original thought. It is rather one of the respectable media through which a portion of the newer thought of the age filters into certain minds that are not equipped for first-hand works. The chapters on higher criticism, socialism, and plutocracy show that the author feels the impulse of the tidal movement which is now drawing the currents of biblical and sociological scholarship into the same channel. But he has not explored the contents of the categories with which his book deals in such wise as to correlate them within the terms of a constructive interpretation. While the volume, therefore, is not one which is likely to be of use to readers of this journal, the fact of its publication is welcome and significant to all who feel a scientific interest in theology.

L. W.

MARIANO, RAFFAELE, *et al.* *Verso la Fede*. Rome: Edita dalla direzione della scuola teologica battista, 1913. xi+223 pages.

The intent of this volume is to meet religious problems peculiar to Italy, owing, in part, to the relations existing between the kingdom and the papacy. But so far as these problems arise from the reaction of modern culture against a church opposed to science and democracy, the essays are of general interest.

The first two essays comprise half of the volume. Raffaele Mariano writes on "Becoming and the Absolute in the Hegelian System." He is frankly a Hegelian but opposes the neo-Hegelian identification of the Absolute and Becoming, or history. The second essay is "Ideas on the Immortality of the Soul." It is by Francesco De Sarlo. It discusses the origin, nature, and destiny of the soul on a priori grounds.